most.foul and unclean thing. And as some were captivated by it under a most grievous yoke of superstition, so others strongly inclined to Atheism.—72. Plato not insensible, that the Pagan religion stood in need of reformation; nevertheless, supposing many of those religious rites to have been introduced by visions, dreams, and oracles, he concluded, that no wise legislator would, of his own head, venture to make an alteration; implying, that this was a thmg not to be effected otherwise than by Divine revelation and miracles. The generally-received opinion of the Pagans, that no man ought to trouble himself about religion, but content himself to worship God, *vofta* nroxsAJf, according to the law of that country which he, lived in.—73. Wherefore God Almighty, in great compassion to mankind, designed himself to reform the religion, of the Pagan world, by introducing another religion of his own framing instead of it; after he had first made a proehidium thereunto in one nation of the Israelites, where he expressly prohibited, by a voice out of the fire, in his first commandment, the Pagan Polytheism, or the worshipping of other inferior deities besides himself; and in the second, their idolatry, or the worshipping of the supreme God in images, statues, or symbols. Besides which, he restrained the use of sacrifices: as also successively gave predictions, of a Messiah to come, such as together with miracles nn'ght reasonably conciliate faith to him when he came.—74. That afterwards, in due time, God sent • the promised Messiah, who was the eternal Word hypostatically united with a pure human soul and body, and so a true eeavSgawo?, or God-man; designing him for a living temple and visible statue or image, in which the Deity should be represented and worshipped; as also after his death and resurrection, when he was to be invested with all power and authority, for a prince and king, a mediator and intercessor betwixt God and men. —-75. That this 0fay%<wo?, or God-man, was so far from intending to require men-sacrifices of Ms worshippers, as the Pagan demons did, that he devoted himself to be a catharma and expiatory sacrifice for the sins of the whole world; and thereby also abolished all sacrifices or oblations by fire whatsoever, according to the Divine prediction.—76., That the Christian, Trinity, though a mystery, is more agreeable to reason than the Platonic; and that there is no absurdity at all in supposing the,pure * soul and body of the Messiah to be made a living temple or Shechi-«ah, image or statue of the Deity. That this religion of one God * and one Mediator, or 0£ttvfy»7ro?, God-man, preached to the Pagan world, and confirmed by miracles, did effectually destroy all the Pagan inferior deities, middle gods and mediators, demons and heroes, together with their statues and images.—77. That it is no way incongruous to suppose, that the Divine Majesty, in prescribing a form of religion to the world, should graciously condescend to comply with human infirmity, in order to the removing of two such grand evils as Polytheism ami idolatry, and the bringing of men to